

CLARK, Mayor

Sir *WILLIAM DAWES*'s

SERMON

Preach'd before the

Lord = Mayor,

April the 11th. 1697.

CLARKE, Mayor.

*Martis xiii. die Aprilis 1697.
Annoq; R. Rs. Wilhelmi Ter-
tii, Angliæ, &c. Nono.*

THIS Court doth desire Sir *Wil-*
liam Dawes Baronet to Print
his Sermon Preach'd at the *Guild-*
Hall Chappel, on *Sunday* last, before
the Lord Mayor, and Aldermen of
this City.

GOODFELLOW.

A
S E R M O N

Preach'd before the Right Honourable the

Lord-Mayor,

A N D

A L D E R M E N,

A T

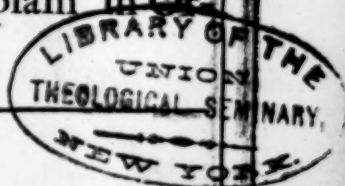
GUILD-HALL CHAPPEL,

On Sunday the 11th of April, being the Anniversary of
His MAJESTIES CORONATION.

By Sir WILLIAM DAWES,
Baronet, D. D. and Chaplain in Or-
dinary to His Majesty.

L O N D O N,

Printed for Thomas Speed, at the Three Crowns, near the
Royal Exchange in Cornhill, MDCLXXXVII.



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A
SERMON

PREACH'D before the

LORD MAYOR,

Proverbs, Chap. IVth, Verſ. 34. The
former part of the Verſe,

Righteouſneſs exalteth a Nation.

THE word, which we here tranſlate
Righteouſneſs, and which is ſome-
times uſ'd in *Scripture*, to ſignifie the
particular vertues of *Juſtice* or *Mercy*,
has in many places, more eſpecially of
this Book of *Proverbs*, a more large and
comprehenſive ſignification; taking in
the whole of Religion, or the univerſal
practice.

Chap. 11.

practice of Piety and Vertue. In this sense we find it us'd no less than three times in one Chapter, where it is oppos'd to *wickedness, transgression, and a pursuit of evil* in general, and consequently ought to be generally understood of *vertue, obedience, and a pursuit of that which is good*. And that this is the sense, in which it must be here taken, is evident from the opposition of it to sin, in the Verse out of which I have chosen my Text, *Righteousness exalteth a Nation, but sin is a reproach to any People*.

Zeph. 3.
20.

By exalting a Nation is meant, the rendering it a great and a famous, a flourishing and mighty nation, abounding with blessings of all sorts at home, and respected and reverenc'd by all abroad: a making it, as the Prophet Zephany speaks, *a name and a praise among all the nations of the earth*, that so it may be said of it, as it was of old of the Children of Israel, *what one nation in the earth is like this People*.

2 Sam. 7.
23.

The

The full sense and meaning then of my Text may be brought within the compass of this single proposition, viz. that Religion, or the universal practise of piety and vertue, in any nation, will infallibly make it a great and a happy nation.

For the clearing and making good of which proposition, I shall endeavour to prove.

First, That Religion doth, in its own nature, very much tend to promote the publick good and prosperity of any nation.

Secondly, That it gives it a secure Title to the protection, favour, and blessing of God, who is the supreme Lord and Governour of the World, and setteth up or pulleth down nations, when and as he pleaseth.

First, That Religion doth, in its own nature, very much tend to promote the publick good and prosperity of any nation: And here, if my time would give me leave, it would be very easy to show, how

how great an influence every particular vertue has, towards the happiness or well-being of any people; but, this being too large a subject for the present, I must content my self with a short proof of these following particulars, which, I hope, will abundantly illustrate and confirm the truth of the proposition now in hand.

First, That Religion conduceth very much towards the preserving any nation in peace, both at home and abroad.

Secondly, Towards the making it cautious, valiant and successful in war.

Thirdly, Towards the increase of it's Riches, plenty and trade, And

Fourthly and Lastly, Towards the gaining honour and respect to it, from all the nations round about it.

First, That Religion conduceth very much towards the preserving any nation in peace, both at home and abroad.

And First, For Domestick peace, which must certainly be well secur'd, where ever the Laws of Religion are well observ'd, because

because by these the very springs and fundamental causes of all intestine quarrels and divisions, in any nation, will be either effectually stopp'd, or totally remov'd. For, as St. James puts the question, *From whence come wars and fightings among you, come they not hence, even of your lusts, that war in your members?* And are not the Laws of Religion admirably well fitted, for the quieting and suppressing of these Lusts? Will they not effectually remove those sins, which are the fruitful cause of all our Civil discords and contentions, and, by so doing, make room for peace and quietness to come unto us, and encourage and invite them to take up their abode with us? But, to be more particular.

How is it possible there should be any room for quarrels and contentions, in that Nation, where all Men's troublesome passions shall be carefully kept under due government and subjection; where there shall be no black plots of envy, nor blustering

B

storms

storms of rage and anger, to disturb the common peace and quiet; where revenge and malice, pride and ambition, shall have no place, but an universal evenness and sweetness of temper, an universal meekness and contentedness of mind, shall obtain among Men? where no Man shall invade another's right or property, but all shall be exactly just in giving each other their dues, of what nature or kind soever; where Kings shall Rule their People with equity and tenderness, and Subjects shall obey with Zeal and Loyalty, the one enjoy his Prerogative secure, and the other be undisturb'd in the possession of their Lawful Rights; where the Duties of all Relations shall be nicely observ'd, and every Man shall enjoy his own, and not meddle with that which belongs to another. In a word, where Men shall heartily and sincerely love each other, earnestly desire each other's good, and faithfully and industriously endeavour to promote it: where they shall

Lord Mayor, April 1th 1697.

shall pity and pass by one another's Infirmities and Mistakes, be cautious of doing Injuries, and ready to forgive them, what ground or even pretence for quarrelling can there be in such a Nation?

And thus it must be, wheresoever true Religion bears an universal sway; for this sets bounds to our Passions, mortifyeth our inordinate lusts and affections, and fills us with brotherly love and charity. This it is which teacheth us to deny all worldly lusts, to do to other men, as we would they should do unto us, to give to Caesar, and every body else, the things that are theirs, and to endeavour, if it be possible, as much as lyeth in us, to live peaceably with all men.

And then, as for peace abroad, Religion has already more than half obtain'd this, by securing peace at home. The greatest encouragement, which Foreigners can possibly have to make war upon any Nation, are the Civil Discords and In-

Col. 3. 5.
Rom. 12.
1 Co.
Heb. 13. 1.
Tit. 2. 12.
Mat. 7. 12.
22. 21.
Rom. 13. 7.
8.
12, 18.

testine Quarrels that devour and weaken it within. They know that *a Kingdom divided against it self cannot stand*; and that they shall obtain an easie victory there, where even their enemies shall destroy one another, and fight, tho' not professedly, yet in reality, their Battles, and on their side: but they know also, by parity of reason, that a Kingdom United in it self can hardly fall, and that where a Whole Nation shall combine together as one Man, as Religious Nations always will, it will become Invincible, and, like a mighty Fortrefs, secur'd without with strong and well-cemented Walls, and within by a resolute and faithful Garrison, not only receive the most impetuous attacks of their Enemies, without much impression, but likewise return them with redoubled force and fury. And therefore they will not care for meddling with such a Nation, where they are more likely to become a prey, than to obtain one.

But

But besides, Religion will most certainly preserve any People, from giving Foreign Nations just grounds and occasions of War; for it will not onely teach them to give all other Nations their just dues, in every respect, but likewise to be friendly, helpful and assistant to them, and, as far as they can serve one without diserving the other, to be kind and useful to them all. And then surely, where no causes of War are given, we may reasonably expect there should be no War; where the seeds of Peace are sown, we must naturally hope to Reap the Fruit.

But if, through the unreasonableness and injustice of other nations, it should sometimes so happen, as we have often seen it has, that a Religious nation, right or wrong, must be forc'd to take up arms, and to engage in war: let those people who have unjustly provok'd it know, that they have rous'd a very dangerous and formidable enemy; as will appear from considering: Second--

Secondly, That Religion conduceth very much, towards the making any nation cautious, valiant and successful in war. For, tho Religion is an utter enemy to all quarrelling, and willingly begins no wars, yet, when in defence of it self it is forc'd into the Field, it generally ends them victoriously. And I am verily perswaded you will be of opinion that it can hardly possibly be otherwise, when I shall have given you a full view of a nation, truly Religious, in it's arms.

First then, You have here an Army of men, that are prepar'd and fitted by their vertues for all the hardships and fatigues of War; that have neither craz'd their bodily constitutions by intemperance, lost their active spirits in a Lethargy of lazyness, nor broken their courage by effeminacy. But, on the contrary, of men whom Religion has preserv'd in their firm health, strength and vigour, whom it has inur'd to labour and business, and accustom'd to despise
and

and avoid all the softning and enfeebling arts of delicateness and luxury.

Secondly, You have here a body of men, that have been exquisitely well disciplin'd and train'd up in the school of Religion in all the prudent arts of care and watchfulness; that are taught to be *wise as serpents*, to *watch* and be always upon their guard, to lay hold of all opportunities that may make for them, and to be sure to give their adversaries none against them. Of men, that will avoid all those vices, which render them careless and negligent in their duties, and lay them open to the designs of their enemies; and neither drink themselves out of a capacity of re-

sisting them, as the *Amalekites* and *Syrians* did of

old; nor yet, like the foo-

lish * *Carthaginians*, sacrifice their opportuni-

ties of victory and success, to the trifling invitations of some lowd debauch;

but

1 Sam. 13. 16. 1 Kings 20. 16. Joseph. h. Ant. Jud. c. 15.

* Quos nulla mali scelerat vis, perdidit nimis bona ac voluptates immodice. Liv. l. 23. c. 18.

but of men, that will preserve their heads cool, their eys open, and their whole body in a fit and ready posture, to prevent their enemies designs, and execute their own.

Thirdly, Add to this, that a Religious army will be careful to engage in none, but a just and good cause; And, how much the goodness of their cause will increase their strength and enspirit their

courage, our reason, as well as the † History of all ages, will easily inform us. When mens Consciences draw them one way, and their vices and passions another, they can

then only fight by halves, and give but very faint and feeble strokes: because they are not inwardly pleas'd with what they do, or, as we generally speak, do it not *with a good will*. But when their Consciences shall, not only not keep back, but even allow and applaud the stroke,

it

† *Quantam vim habeat in bellis iustitiæ conscientia passim ostendunt Historiæ Scriptores qui victoriam sæpe huic causæ præcipue ascribunt. Inde proverbium illud, frangi & avolli vires in milite a causâ; raro eum sospitem redire qui iniusta arma sumpserit; bonæ causæ spem adesse comitem; & alia in eum sensum. Grot. prolegom. ad lib. de jure belli & pacis.*

it will then fall very heavy, and make dismal havock wheresoever it comes.

Fourthly and Lastly, Such an Army as this must needs be full of undaunted courage, bravery and resolution, because their Religion will settle in their minds that principle, which is the only foundation of all true courage, I mean fearlessness and contempt of death. It is a contradiction to suppose that those men, who are afraid of death, can go with any manner of true courage into the Field, where they shall be so very likely to meet that, which they are so very much afraid of. But those who have good reason not to fear death, and that such as are Religious onely can have, may safely and chearfully go out to meet it, and defy it wheresoever they find it. Such men as these therefore are onely fit for true Warriours: *The Righteous*, as *Solomon* tells us, *are bold as a Lion*; they will maintain their posts, even in the midst of death, and be so far from flying from it,

Prov. 28.

byolg.

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that

that they will bear up against it, with as much courage and resolution, as if they really meant to conquer and outbrave it.

And what cannot such a Religious Army as this do? Shall not Success attend on them, on whom Conduct and Courage always wait? Or shall it be possible for them to fail of Victory, who fight for a good Cause, with good Consciences, with resolute and prudent Minds, with vigorous and active Bodies?

Thirdly. We shall find the Influence of Religion, towards the promoting the Publick Good and Prosperity of any Nation, much greater, if we proceed to consider farther, how much it conduceth to the increase of its Riches, Plenty and Trade; and that more especially by these three ways.

First, By encouraging Diligence and Industry, which we all know are the parents of Riches and Plenty. Religion allows no Man to be useless or unemployed,

ploy'd, but allots us all our several tasks,
and sets all hands to work for the increase
and benefit of the Common Stock. It
condemns all such as are *idle* and Work
not at all, exhorts us not to be *slotful in*
business, and expressely commands every
Man to *study to do his own business, and to*
work with his own hands. If then, *in all*
labour there is profit, if the thoughts of the
diligent tend onely to plenty, and the hand of
the diligent maketh rich; How mightily
will Riches and Plenty there abound,
where every particular Member of the
Community shall make his own labour
and diligence, a sure Fund for Publick
Wealth and Plenty.

1 Tim. 5.

13.

Rom 12.

11.

1 Thes. 4.

11.

Prov. 14.

23.

21. 6.

10. 4.

Secondly, By promoting frugality and
good husbandry; I do not mean stingi-
ness or covetousness, for these Religion
abhorreth: but onely a prudent care not
to squander away our Wealth in Vice
and Luxury. It is in vain for that Na-
tion to hope to grow Rich, which spends
as fast or faster by Intemperance, than

she can get by Diligence : and lavisheth away by Luxury with one hand, more than she can fetch in by Industry with t'other. But there can be no fear at all of this in a Religious Nation ; because the Rules of Religion are Rules of sobriety and good husbandry ; and, as long as any Nation keeps to these, it is impossible it should be extravagant. Lust and Vice will indeed soon eat up the most Immense Treasures, and what the *Wise Man* observes of single persons, is every whit as true of Whole Bodies or Communities, That Nation that *loveth pleasure*, immoderate, forbidden pleasure, *shall be a poor Nation* ; but it was never yet known that Sobriety, Temperance and Modesty, which are the peculiar ornaments of the *Righteous*, impoverish'd or wasted the stock of any Nation ; but they often have, nay they always must, increase and double it.

Prov. 21.
17.

Thirdly, By making a Nation famous for those Vertues, which are the foundation

dation and encouragement of all mutual Commerce, and thereby inviting Foreign Nations to Converse and Trade with it. Such are Justice, Honesty, Simplicity and Sincerity in dealing, being reasonable and easie in making Bargains, and exactly just and punctual in keeping them when made ; such Vertues as these will soon render any Nation amiable in the sight of the World, and its acquaintance and commerce very desirable, and can no more fail of bringing Chapmen to its Markets, than Injustice, Dishonesty, Trickishness, and Underhand-dealing, Extortion in making, and unfaithfulness in keeping Bargains, can fail of frightening them from them. There onely will Men be fond of Trading, where they can Trade with safety and security, with benefit and advantage: and there only can they do this, where Religion shall warrant them exactness of balance and weights, and of the Merchants, indifferent, impartial, fair, selling, as the Son of Syrach expresseth it.

If

Eccles. 42.
4. 5.

*i Macc. 3.
41.*

If then Religion instructs men, not onely by their Diligence to bring in Riches to the Common-wealth, in which they live, but likewise by their prudence and frugality to improve the stock lay'd in by Diligence: If it will make a nation so famous, *that the merchants of the country round about her, bearing of her fame, shall take gold and silver very much, with servants and come to buy;* I think I need not thank any man for assenting to the truth of my Third proposition, *viz.* that Religion conduceth very much, towards the increase of Riches, plenty and trade, among any people.

And now surely I shall hardly be ask'd to make good

My *Fourth* Proposition, which is this: that Religion conduceth as much towards the gaining honour and respect to any nation, from all the nations round about it. For this is so plain and necessary a consequence from what has been already said, that I should think it a reflection

lection upon such an auditory as this, to spend any long time in a solemn proof of it, For who knows not, that a nation that either enjoys it self in peace at home, and is famous for being useful and beneficial to all other nations: or at least is victorious in all it's wars abroad, that flourisheth in wealth and plenty, and extends it's trade over the whole earth, must needs be honourable among all people? Who knows not that, as love and kindness do invite, so power and wealth command respect and veneration?

I shall therefore but just mention two other considerations, proper under this head.

First, That a Religious nation will be respected purely for it's being Religious. Religion is a thing, in it self, so truly amiable, so agreeable to the reason and nature of man, and so worthy of and like to God, that, however some few men may make a hard shift, by do-

ing violence to their natures, to contemn and neglect it, yet the far greater part of mankind always have had, and always will have, a veneration for it. In-
somuch that we may safely observe, as *Tully* did of old concerning the beleif of a Deity, that there is hardly any nation so barbarous, and so entirely forsaken of good manners, that doth not respect and honour such as are truly Religious. And therefore we find *Solomon*, throughout his whole book of *Proverbs*, make *honour* a constant attendant upon *wisdom* or *Religion*.

Secondly, Religion is the great patroness of Arts and Sciences: they always walk in her train, and flourish where she flourisheth. For, as she preserveth men from those vices, which swallow up both their time and parts, and leave them neither opportunity nor capacity to improve in Art and Knowledge, and, by so doing, keeps them always in a fit temper, ready and prepar'd
for

for study and business: so doth she likewise encourage and command them to be always exercising their Talents, improving their faculties, and exerting all their utmost powers, in making useful searches and enquiryes for the good and benefit of mankind. And when men shall diligently bring all their natural faculties, in their full force and vigour, under the command of Religion, to lay close siege to the fort of knowledg, how can they possibly fail of taking it?

This then will be another part of a Righteous Nation's Glory: It's Learning shall be equal to it's Piety, make it admir'd and courted by all abroad, and all the foreign sons of Learning, that nobler and better part of the World, shall rise up and pay obeysance to it.

Thus much will Religion, consider'd in it self, do towards the exalting of any Nation. And here I dare appeal to the Atheists themselves, how little soever they may care to say any thing in com-

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mendation

commendation of Religion, whether what I have said of it be not true. I am sure if they will not allow it to be so, they have done very foolishly in giving Religion the name of a State-Engine, of a politick device to keep people in awe and good order, of an Instrument of Government, and the like. But to proceed; Religion will still do much more, towards the exalting of any Nation, if we consider it.

Secondly, As it gives a Nation a sure Title to the protection, favour, and blessing of God, who is the Supream Lord and Governour of the World, and *setteth up*, or *pulleth down* Nations, when and as he pleaseth; a sure Title, indeed, even as sure, as the Fidelity or Justice of God himself can make it.

First, As his Fidelity, by which he becomes engag'd to make good those Promises of his Favour and Protection, which he has been pleas'd to make to Righteous Nations in *Scripture*. Thus
in

in the Twenty Eighth Chapter of Deuteronomy, to name no more: *And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his Commandments; that the Lord thy God will set thee on high, above all the Nations of the Earth. And all these Blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the City, and blessed shalt thou be in the Field, Blessed shall be the fruit of thy Body, and the fruit of thy ground, and and the fruit of thy cattle, the increase of thy kine and the flocks of thy Sheep. Blessed shalt be thy basket and thy store. Blessed shalt thou be, when thou comest in, and Blessed shalt thou be when thou goest out.* Which promises, altho' they were primarily design'd for the Jewish Nation, we are warranted to apply to our selves, by the Holy Spirit of God, which tells us, that *whatsoever things were* ver. 1, 2, 3, 4, 5, 6.

written afore-time, were written for our Learning, that we, through patience and comfort of the Scriptures, might have hope.

And, if we will allow the proceedings of Divine Providence, all along in times past, to have been a silent pattern and intimation of what it design'd to do in times to come, we have still a more ample promise to depend upon; it being plain from many examples, that publick Religion and publick happiness have constantly gone hand in hand, and the one been the sure Reward of the other. A most remarkable Instance of which we have in the *Jewish* People, who, to

* Nam & ipsi, Deum nostrum, idem enim omnium, Deus est, quandiu caste innocie, religiosęq; coluerunt, quandiu præceptis salubribus obtemperaverunt, de paucis innumeri facti, de egenis divites, de servientibus Reges.

use the Words of *Oscavius* * in *Minutius Felix* concerning them, as long as they *Worshipped* God, *Chastly*, *Innocently* and *Religiously*: as long as they continued in obedience to his most wholesom Precepts; of a small handful of Men were made a Nation without number, were lifted

*lifted up from Poverty to vast Riches ,
and from Slaves became*

Princes. And St. Austin †

† Augustin. de civitate Dei, l. 2.
cap. 12. & 15.

was of opinion, that God

*gave Success to the Roman Arms, and
inlarg'd and prosper'd their Empire ,*

*purely because they were strictly and
sincerely Religious, tho' in a mistaken*

way, and , as one of the

*Antients * speaks , kept*

* Summum hominis officium, est non
reipsa solum proposito tenerent. Lactant.

close to that, which is the

*main end and business of Man, th' not in
reality, yet in purpose and intention. But*

*Secondly, Had not God been pleas'd to
have made us any Promises of this, yet
nevertheless we should have had suffici-
ent security for it, in his Justice : by
which he stands bound, at some time
or other, to make a difference between
the good and the bad, between such as
serve him, and such as serve him not, to
reward the one, and to punish the other.
Now this is a piece of Justice, which
can onely be done to Nations in this
World,*

World, because there will be an end of all distinct Bodies and Communities in the next. Since then God is in Justice bound to reward a Righteous Nation: and since every Nation, consider'd as such, must have it's Reward in this World; we may safely conclude a Righteous Nations Title, to the present favour and Blessing of God, secure and infallible.

And what a Glorious Nation must that needs be, which shall be sure of having God for her *Friend and Helper*? How securely shall she enjoy her self in Peace, which has the *God of Peace* to dwell with her? Or, at least, how victorious shall she be in War, when the *Lord of Hosts* shall go forth with her Fleets and Armies, and *Fight her Battles for her*? Shall not her *garners be full and plenteous with all manner of Store*, who has the *Lord of the whole Earth* to supply them? And shall not her Treasure-houses abound with Gold and Silver;
who

who is a peculiar favourite of him, who alone hath it in his power, *to make Poor and to make Rich*? To what a prodigious height of grandeur and respect shall that Nation be exalted, to which the Lord himself shall get *fame and praise in every land*, which he shall *take to himself for a People and for a name, for a praise and for a glory*? Happy, yea beyond all expression happy, shall such a Nation as this be, which shall *have the Lord for it's God*.

From what has been said it plainly appears,

First, How much it is the Interest of Princes and Magistrates, both by their Examples and their Laws, their Terror and their Favour, to Countenance and Maintain an Universal Sense and Practise of Religion among their People. They ly indeed under many Obligations to do this: under the Obligations both of Duty and Gratitude to him, from whom they have receiv'd their Authority: under the powerful Obligations

gations both of Hope and Fear: fear of future punishment, if they abuse the Power committed to their Charge, *for*
1 Pet. 2. 14. *the punishment of evil doers, and for the praise of them that do well:* hope of a future reward, if like true *Ministers of God*,
Rom. 13. 4. they are careful *to execute wrath upon them that do evil.* But, were they under none of these, yet methinks their obligations, in point of Policy, should be strong enough. For since a Nation that is truly Religious cannot fail of becoming truly happy, great and glorious: What can Governours, whose Happiness, Greatness and Glory consists in, and must necessarily rise or fall in proportion to, that of their People, do more prudently, than endeavour, by all possible ways, to make their people a Religious, that is, a happy, flourishing, and renowned people? The Religion of Subjects is indeed the great safe-guard and security of any Government, nor can it possibly long stand fast without it; but this is not all,

all, it is also a sure Fountain of such blessings, as will at once make it both easie and prosperous, and adorn and lighten the Administration of it. Give me leave then to Address my self to Governours, in the Words of the Wisest Governour that ever liv'd; *Exalt wisdom, and she shall promote thee, she shall bring thee to honour when thou dost embrace her. She shall give to thine head an ornament of grace, a Crown of Glory shall she deliver to thee.* Prov. 4.
8, 9.

Secondly, Hence all Subjects learn, which is their best and truest way of expressing their Love and Loyalty, towards their Prince and Country. If they desire to see these in a happy and flourishing condition, let them endeavour, as far as possibly they can, to put them into it by their Righteousness; let them prove the sincerity of their desires by the goodness of their lives, and take this certain way to make their Country as great and happy, as they pretend to wish it may be. Let but every Man of them be so

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kind

kind to his Nation, as to *forsake the evil of his ways, and return unto the Lord*; and from the instant of their becoming an *Holy*, they shall, they must, become a *Happy* People. As long as *Jonah* continu'd in the Ship contrary to God's will, the Sea was Stormy and Tempestuous; but, as soon as ever he was thrown out, *the Sea ceas'd from her raging*. A true and lively emblem this of the Fate which Nations may expect from Providence; as long as they cherish any thing among them, which God hates, they will be an Unhappy and an Unsuccessful People; but no sooner shall they have purg'd themselves of every thing that is displeasing in his sight, but the Blessings of Heaven shall descend upon them, and the *Favour of the Most High shall overshadow them*. In vain do we talk of Securing our Government against Conspirators and Plotters, whilst we our selves betray it by the Immorality of our Lives, and do our Enemies business more effectually for them,
than

than they can possibly do it for themselves. Never alas! is any Nation in so much danger from any thing, as from the General Corruption of the Lives and Manners of its Inhabitants; for besides that, this doth, by a natural efficiency, disable and unfit Men for the Service of the Common-wealth in which they live, it doth likewise stop the Blessings of Heaven from descending upon it, nay, and which is infinitely worse, sometimes turns them into Curses against it. Let us then beware of this worst sort of Treason, and by that True Loyalty, the goodness of our Lives, not onely render our selves useful Servants to our Country, but likewise draw down the Blessings of God upon it.

More particularly now, when our Enemies seem to have laid aside all hopes of prevailing against us, and the Divine Providence seems, in infinite Love and Condescension, to be reconciling it self to us, and designing great things for us :

let us be careful not to live our selves back again into God's displeasure, and our Enemies contempt ; I mean, not to live so as, by the dissoluteness and factiousness of our lives, to give our Enemies new hope and courage against us, not so, as to provoke God, to *bring a Sword upon us, that shall avenge the quarrel of his Covenant*, and so cause us to *be smitten before our Enemies*, and to *serve them in hunger, and in thirst, and in nakedness, and in want of all things*. But let us all unite, in one common bond of Love and Charity, and in one stedfast resolution to amend our Lives and become better for the future, that so we may become a *Terrour* to our Enemies, and a *Blessing* to our selves, the darlings and favourites of Heaven, and the *praise and glory of all the Earth*. In a word; let us be exhorted, in the words of *Moses* to the Children of *Israel*, to *walk in God's statutes, and to keep his Commandments, and do them,*

Levit. 26.

Deut. 28.

25.
25. 48.

Levit. 26.

3.

them, and then we shall most certainly inherit those Blessings, which he promised them upon condition of their Obedience; Then will the Lord give Peace in our Land, and we shall lye down, and none shall make us afraid: He will make us plenteous in Goods, in the fruit of our Bodies, in the fruit of our Cattel, and in the Fruit of our Ground. He will open unto us his good Treasures, the Heaven to give the Rain unto our Land in his season, and to bless all the Work of our hands: and we shall lend unto many Nations, and shall not borrow. Then will he make us the head, and not the tail; and we shall be above onely, and shall not be beneath.

*vers. 6.
Deut. 28.
11, 12
13.*

And when can we more properly begin such a glorious and noble work as this, a work of such publick and universal concernment, than on this Auspicious day, on which the brow of our *Illustrious*
Soveraign

Sovereign first grac'd the Crown of these Realms? When can we more properly resolve upon *exalting* our *Nation*, than on this promising and encouraging day on which she first receiv'd him for her *Guardian*, who has for those many years (many, if computed by the blessings which we have enjoy'd in them; but few, exceeding few, if compar'd with those which we still wish and pray for) has, under God, been *the Lister up of her head*? When more properly begin to think of procuring the Blessings of Heaven upon us, than on this happy, happy day, which brought us one of it's first and greatest Blessings? O may every individual man of us so entirely and sincerely dedicate himself to God's service, for the future; so strictly and conscientiously observe and live up to the precepts of his most Holy Religion; that the name of our God may be *well spoken of*, the Reign of our King made long
and

and prosperous, our Nation *set up on high above all Nations*, and every particular Member of it render'd happy, both in this World, and that which is to come.

Grant this, O Merciful Father, for the sake of thy Dear Son Christ Jesus, to whom with thee, and the Holy Spirit, be all Honour and Glory, Might, Majesty and Dominion, from henceforth and for evermore. Amen.

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